

# The American Friend

Old Series  
Vol. XXXV. No. 38

SEPTEMBER 20, 1928

New Series  
Vol. XVI. No. 38

## Interior Perfection

RUFUS M. JONES

## Through the Vale

MARIE B. NORTON

## A Summer's Chronicle

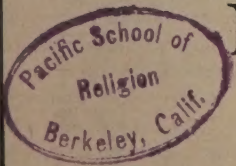
ELIZABETH MARSH

## American Good Will Embassy

CLARENCE E. PICKETT

## Peacemakers at Prague

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## ON THE HORIZON OF THE CHRISTIAN CHURCH

### WHY NOT GROUP INSURANCE FOR MINISTERS

Recently General Motors took out group insurance on its two hundred thousand employees. It represented the largest insurance contract ever negotiated, the face of the blanket policy being four hundred million dollars. It applies to all employees, regardless of age or physical condition, and requires no examination. It protects each employee in the amount of two thousand dollars, and provides benefits in case of sickness, accident, or total disability. While group insurance is a feature of present-day industry, and General Motors has only extended it upon a gigantic scale, there is here food for reflection. Why could not the church enter into such a plan for its servants in the ministry? Preachers are as good risks as the average working man, and certainly the cost would not be exorbitant. There are various ways whereby it might be met—the preacher paying it, or a part of it, during his active ministry, or a fund from the general budget be set aside for that purpose. But during the period of the preacher's retirement the church might well relieve him from financial responsibility in the matter. If two hundred thousand people can be insured in a group, it would seem that the principle might be extended in various ways. There are here great possibilities worth considering.

### WINONA BIBLE CONFERENCE ENJOYED

The 34th Annual Bible Conference at Winona Lake, Indiana, closed August 26, with twelve services. Thousands stood in the moonlight while closing prayers were offered thanking God for the great inspiration of the Conference and the fellowship enjoyed. The sermons, Bible teaching, the music under the direction of Homer Rodeheaver, the "Rescue Mission Boys," the Hill-side services, the meetings held each morning for women, when

Dr. J. C. Massee spoke. The inspiration received from the many Home and Foreign Missionaries who told of their work each afternoon and evening, almost 100 from many lands being in attendance, all made a great occasion. Thirty-three states were represented at the Conference. Four came from the District of Columbia, missionaries represented four foreign countries. All expenses were paid plus a neat balance of one thousand dollars which has been turned over to Winona Institutions. "Home-Coming Day," was a great success. The largest crowd ever assembled on a mid-week occasion was here. The marvellous prohibition talk given by W. A. Sunday was enthusiastically received. Much information was given as to the character of Gov. Al Smith and his purposes. Then it rained and stormed, interfering with the "Old-Fashioned Lawn Party." But the refreshments were served in the Tabernacle and reminiscences of old time Winonians given from the platform. There was a large attendance of Friends at this one of the largest conferences yet held.

### THE NO-TOBACCO LEAGUE CONVENTION

At its recent annual convention at Winona Lake, the No-Tobacco League of America elected the following officers: President, Prof. F. M. Gregg, Nebraska Wesleyan University, Lincoln, Nebr.; First Vice-president, Dr. Homer J. Hall, Franklin, Indiana; Recording Secretary, Rev. Virgil C. Fennell, North Manchester, Indiana. The following are located in Indianapolis: Second Vice-president, P. A. Wood; General Superintendent, F. W. Lough; General Secretary, Charles M. Fillmore; Treasurer, Edward W. Clark. The reports of the officers showed that the League had the best year in its history and the outlook for the future was most encouraging. Plans were matured for specializing the work in various departments. The General Superintendent is to take over the major part of the work formerly carried by the General Secretary, who will confine his attention to college organization, church conventions, publicity and literature. There is need for a multitude of field workers and others capable of carrying on other lines of special activities. Those wishing to engage in such work should address the General Superintendent F. W. Lough. Those interested in literature pertaining to the tobacco problem, should write to the General Secretary, Chas. M. Fillmore. The headquarters of the League remains at 820 Occidental Building, Indianapolis, Indiana.

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### BREAKING DOWN EDUCATIONAL PREJUDICES

One hundred years ago a student entering Oxford University must declare his membership in the Church of England, and upon graduation he must sign the Thirty-nine Articles. Cambridge University had dropped the membership requirement for freshmen, but still conferred no degrees on Jews, Catholics or Dissenters. Wesley's own college had no room for Methodists! Such hard conditions brought about the establishment one hundred years ago in April, 1827, of a college in London which should be open to all men without regard to creed. Its founders, among whom were Thomas Campbell, Jeremy Bentham, Henry Crabb Robinson and Lord Brougham, excluded all religious tests for entrance or graduation from their new University College. Lacking the prestige of the two ancient universities, the institution has gone forward now for a full century, opening its courses to women, developing scientific research and instruction to a remarkable degree, and setting the Oxford and Cambridge dons a pace which they have found it difficult to maintain. They have thrown down the bars of creed, granted limited facilities to women, installed laboratory equipment, and emerged from the cave of antiquity in which they were dwelling a century ago.



# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series  
Vol. XXXV. No. 38.

SEPTEMBER 20, 1928

New Series  
Vol. XVI. No. 38.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

## Interior Perfection

THE Centenary of Tolstoy's birth which comes this autumn will revive in our thought many of his contributions to the world as one of the great prophets of the nineteenth century. In every land there are men and women today who owe their *awakening* to him. He spoke the word which opened the doors that had shut them in, and he made them free with the freedom which fresh truth brings. His was a kindling and inspiring voice in his century, and the magic of his pen goes on working still. He made the Gospel of Christ seem real to many who had missed its meaning, because they had identified it too much with the thinned, reduced nominal Christianity in vogue or with still thinner "Churchianity."

I want especially now to call attention to a prophetic word which he wrote in his last will and testament, his final message and legacy to the world. In this solemn communication the great Russian genius puts his finger on the secret of life and power. He says that if one is to live creatively and constructively he must learn how to transmute the aims and work of his exterior life into the interior life, and he must do it not only before men, but in secret and in stillness before God. He must escape from the tyranny of space and time and grow in the fellowship of the eternal. It is not possible, he adds, to live the completest life without devoting one's whole energy to interior perfection, to the cultivation of the soul.

This is not a new idea. It is as old as Plato, and it has been reiterated in all generations by the spiritual prophets. "Join thyself to eternity," St. Augustine wrote, "and thou shalt find rest." "Ally thyself with eternity," Renan said in substance, "and thou shalt find nothing impossible." Josiah Royce used to tell us that true comfort and success can never be found in the attainment of temporal goals. "It is my first business as a moral agent and as a servant of God to set before myself a goal that transcends the temporal sphere."

The danger that besets this way of life is the danger of abstraction and negation. The eye is strained to something so remote and exalted that it is apt to miss the concrete and the near.

"This high man, aiming at a million,  
Misses an unit."

It is a nice question as to how far the reach should exceed the grasp; how to hold the just balance between what St. Paul calls things present and things to come. But in any case Tolstoy's message need not involve this difficulty. The point he is stressing is not the extent of the reach or the remoteness of the goal; it is, rather, the cultivation of the *interior depth of the soul*. It is possible to live either for "things present," or for "things to come" and at the

same time to "transmute the aims of the exterior life into the interior life." What is wanted is the cultivation of inward *power* to the life, not merely the accomplishment of recorded acts and deeds. St. Paul prays not merely that he may know the fact of the resurrection, but that he may know the *power* of it; not alone that he may know about Christ, but that the *mind* that was in Christ may be in him. They are very different things.

Tolstoy wants the interior life perfected. That of course cannot be done by running away from the tasks and duties of our present difficult work-a-day world. One does not acquire interior depth by sitting down alone and straining for it. Nobody, I am sure, ever got to be perfect by aiming at the perfection of his own soul. But there is no question that somehow we must lift this temporal life of ours with its tasks and duties and problems up into the life of God. We must have our *now* and *here* set in its larger, truer perspective. We must form within our little selves a genuine fellowship with the eternal.

The trouble with us is that we rush about too nervously. We are the descendants of that old runner in David's time, Ahimaaz. He had no message to carry, he had seen only confusion and turmoil—"nevertheless," he insisted, "*let me run!*" We worry and fuss if there is nowhere to go. We want to be on the move. We hope to remodel society over night. We expect to build the new world to-morrow. We assume that somehow all is bound to be well if we rush and hustle enough.

It will not work. It cannot bring peace or power. I see no spiritual achievement possible without that patient toil of heart and knees and hands by which we come up on the high tableland to which our God himself is moon and sun. It was because he was absolutely persuaded that nothing in the universe could separate him from the love of God that St. Paul felt himself "in all these things"—tribulation, anguish, persecution, famine, nakedness, peril or sword—"more than conqueror."

We profess to be children of the light; we claim our descent from the founders of the Quaker faith. We need to learn anew what they meant by "centering down into the life, by "travailing with the suffering seed," by "going up through the flaming sword into the paradise of God" and by "having the key that doth open." They meant what Tolstoy meant, that it is not enough to be forever talking and doing and going.

There must be *interior work*, re-creation and rebuilding within the soul. We must make our times of worship something more than calm and peace and hush—the quiet ooze of a mind in its back-wash. Worship is positive, not



negative; active, not passive; creative, not static. It is an occasion for escaping from the tyranny of space and time into fellowship with the eternal, for lifting our temporal aims and tasks into their eternal perspective and setting, so that we come back from our worship with increase of height and depth to our lives, as well as with a glow on our faces because we have been in the real presence.

RUFUS M. JONES.

Haverford, Pennsylvania.

## Appreciation and Prayer

BY EDWIN M'GREW

*(Written at the C. E. Camp at Arbolado in the San Bernardino Mountains, August 30, 1928.)*

Oh God, we're far removed from churches now,  
We dwell where nature has not yet been spoiled;  
Within majestic groves we humbly bow,  
Like early worshippers, before man toiled  
To place the sturdy beam, the shaft to hew;  
Before he had the skill the arch to frame,  
To tint the pane to sift the sunlight through;  
Before sweet music from great organs came.

The towering trees lift whispering branches high;  
Pine, fir and cedar, our companions are,  
While azure hangs the arches of the sky  
In mid-day glory or with midnight star;  
Like mountains round the sacred city stood,  
So round us stand these sentinels austere;  
The fragrant breezes whisper, "all is good,"  
And sacred silence tells us God is near.

Below and far away the feverish strife  
Speeds on with rumbling din, to us unheard;  
No hint of clash steals into this, our life,  
To us there comes no harsh discordant word;  
Near to that world where discords never come  
We here would dwell, nor from these scenes descend;  
Like one of old, we would make this our home,  
And tarry here in concourse without end.

But in our midst there stands the Holy One,  
Who from the Mount led others long ago,  
And tells us clearly life is not yet done,  
And duties wait us in the far-below.  
Not trees, nor ferns, nor flowers, nor starlit sky;  
Not mountains, nor the birds with sweetest songs,  
Can, like obedient children, glorify  
The living Christ who loves, and waits, and longs.

Thus Lord, we now are here with Thee and thine—  
The mountains and the trees and lovely flowers;  
Soon 'twill be there where tasks and men combine  
To try our spirits and to test our powers.  
Make us as strong as mountains to endure;  
Like trees of stalwart beauty may we be;  
Like sparkling mountain water make us pure;  
With flower-like fragrance let us tell of Thee.

'Mid hurrying men in feverish groups, we'll go,  
In streets and lanes 'neath burning summer heat,  
To tasks appointed, Thou alone dost know—  
To distant trials that may be hard to meet.  
One thing above all others do we ask:  
Thou God of mountains, sky and balmy air,  
Where'er we go and whatso'er our task,  
May we but know that Thou indeed art there.

## Through the Vale of Storm

BY MARIE B. NORTON

I STROLLED down the pathway of life those several years in a leisurely way as far as my religious contacts were concerned. I gave my mind over to the thoughts of God at my most convenient times with the result that the vague sense of thankfulness, which I at times felt, never reached the point of verbal expression. I drank freely at the fountain of life and never rendered adequate thanks. I simply took God as a matter of fact. I knew he existed; I knew that it was his power that kept the universe revolving in its regular course; I knew he had power to do all things, but, I let it rest there. I did not worship him with the supreme worship of which man is capable. I held it to be his bounden duty to supply the sunshine and the rain; to provide the all glorious beauties of nature, for us to gather in our passing. I plucked the flowers; I garnered the fruits; I did all these things as fancy dictated. My life was full with the good things of God's providence and I was being nothing short of an egotistical parasite.

Suddenly and without warning, my sunny sky was overshadowed with clouds. Looming thunder heads threatened. The path straightway led through a wooded and tangled glen. Friends, that road was dark. I could not see my way, and to me there came an hysterical sense of fear. I, who had always been sheltered; I, who had taken and given when it pleased me, was now left alone with my ego, and I was left in a lonesome road. Fright had beset my path and I was afraid to go on. I could not go on alone and I could see no friend I could ask to go with me. I waited, hoping the storm would abate, but rather it took a more menacing note. I was beginning to realize the reality of God and yet I did not sense him as being like a real true, living friend. That was yet to come. I knew I dared not call upon him now in the direst hour of my need. I had shunned him, would he not now call his time too precious to spend on me? It was while these thoughts were coursing through my mind that I heard his voice. It came soft and clear but I hesitated. Again it came; again I hesitated. The third call came and I grasped the hope and strength he had been holding for me all the years of my truancy. By faith, I went on through the dark, trusting. Fear had not left me but I struggled on and, with each step strengthened, my fear decreased. Hope flamed to determination as I felt the protecting presence of God about me. As my fear fled and my vision cleared I began to see the wonders of the storm and at length it imbued me with its sublime power. I saw the fabled silver lining, and my heart rendered thanks to the almighty Father, maker of heaven and earth, the giver of every good and perfect gift, for his unmentionable blessings. No storms can last forever and, while they do last, the soul will gain invaluable experiences, if the mind is closed to fear and open to the teaching of the Teacher of teachers.

I am thankful that he granted me the privilege of going through the beautiful grandeur of a storm in his kindly and understanding companionship.

East Parsonfield, Maine.

The wealth of a soul is measured by how much it can feel; its poverty, by how little.—W. R. ALGER.



# A Summer's Chronicle

Elizabeth Marsh Reports on American Young Friends Abroad

It is with a feeling of bewilderment that I sit down at the end of a summer such as the one just experienced and attempt to make a readable account of what has happened. A weekly account should have been kept, but our little party of ten found itself so constantly confronted with new people, new environments and new experiences that we were scarcely able to adjust ourselves rapidly enough, and found neither time nor strength to do more than the things expected of us immediately at hand.

It seems now that it must have been more than two months ago that we met for the first time on the good ship *Sierra Cordoba* and set forth "on the high sea of new adventure." We could not guess or foresee all that awaited us on the other side of the water, but we proceeded at once to overcome seasickness as rapidly as possible in order to better meet new experiences. Such a happy voyage did we have that when we arrived in Southampton we all felt that the trip had already been tremendously worth while, whatever else might come.

Two incidents of particular interest attended our landing from the ship. One was the failure of one member of the party to get off, necessitating the return for her and the creation of much excitement and interest. The other was being met by the English Young Friends International Secretary, Richenda Payne, and Winifred Cramp, known to many young people all over the world because of her international student work. These good friends piloted us speedily through customs onto our first compartment train, and we all began pinching ourselves to discover whether we actually were in England, or only dreaming. Even constant glimpses of strange scenes from the windows almost failed to convince us—until we spotted a "bobby." Then we knew we were not dreaming, but that America and the Atlantic were behind us and we were on English soil. Arriving at London soon after noon, we were taken at once to Friends House, and though we had no opportunity until three days later to go through the building, we were greatly impressed after a most hurried survey with the beauty and simplicity of that spacious center of Friendly activity.

The next three days were spent in and near London, where we saw an enormous number of people and places in so short a time, thanks to the careful planning of the London Young Friends Committee. One of the most treasured experiences was that of visiting Jordans. The indescribable atmosphere of that lovely spot, which so breathes of the spirit of bygone days, laid hold upon us and caused us to want to tarry a while. But Kingston Monthly Meeting called us, so we returned to London.

After three days we were separated into three groups and sent into three directions. It is not possible to record the host of interesting things we saw and did, but the outstanding impression for all of us was the great friendliness shown us everywhere. We have concluded that traditional English reserve is more or less of a myth! From early morn until late at night for eight days we wound our way about England, seeing the country, being entertained in homes, meeting Friends, visiting places of historic interest—and drinking tea. I doubt if more of the country could possibly have been seen in so short a time, or under happier circumstances, and we met late at night on the ninth day back in London, deeply grateful to the English Young Friends Committee and to the many other Friends who had made the intimate glimpses into English life and thought possible. England can never now be merely a name to us. It will be a beautiful country made picturesque by hedges and red roofs and quaint old villages; and peopled with kind friends who in a short time succeeded in making life richer and happier for all of us.

Early on the morning of July 23, Richenda Payne and Duncan Fairn, the newly appointed English Young Friends Secretary, put us on a train for Dover, from where we embarked for Ostend, thence by train to Nürnberg, Germany. The trip required something over eighteen hours and we travelled luxuriously in second class, rather than the customary third. Comfortable as that was, we found it difficult to rest a great deal, particularly as our car was shared with a troupe of five, musical Welsh Sea Scouts. The result was that Nürnberg Friends met a rather weary and travel-worn tribe at eleven the next day and had to take us all home to bed! A half day of good rest restored us to normal good health and spirits, however, and we were ready for a meeting with FÜRTH Friends that night, a sight-seeing trip the next day and a second meeting in Nürnberg at night. The fact that our knowledge of German was decidedly meager, and some of our hosts spoke little or no English created some difficulties and much interest and merriment.

## WHO SAYS THERE ARE NO FAIRY GODMOTHERS

The next stop was back in North Germany at the lovely little village of Bückeberg. It was a glorious trip through Germany but at first we despaired of enjoying it, for we found the train exceedingly crowded and ourselves fairly clutching our possessions in the narrow corridor to prevent them falling out the windows. Having to stand for five or six hours with people tramping over and around us was not a bright prospect, but we suddenly discovered

a fairy godmother in the person of Lucy Fairbrother, an English Friend who has been in Nürnberg for some weeks. We did not discover the magic method, but by some means or other she persuaded the conductor that we must have two empty first class compartments free of charge! So we arrived in Bückeberg happy and refreshed, ready to appreciate to the fullest our lodgings in a Jugenda Herberge.

Scattered over Germany are something over two thousand Youth Movement houses, called Jugenda Herberges. Here the many people who tramp about Germany during the warm seasons may find lodging for very small sums, and here we were permitted to stay for the four days of German Yearly Meeting. We slept on exceedingly hard, "double-deck" beds, washed in icy cold water and drank hot chocolate and ate brown bread for breakfasts, enjoying meantime the close fellowship with some twenty German friends.

## IN THE SPIRIT AT BUCKEBURG

For two reasons I cannot report here fully on what happened at German Yearly Meeting in Bückeberg. In the first place such a report would require a story by itself and there is not space in a survey report such as this. In the second place, I could understand so very little of what was said that I could not if I would! In spite of not being able to understand, however, all ten of us found the sessions so very interesting that we sat through most of them. We could feel very keenly a warm, radiant fellowship of spirit enfolding us all, and we were conscious of the deep interest of our friends in the discussions that were held. It was good to meet face to face Friends we had read about, and it was good also to see Will Eves, Agnes Tierney and Max Reich and wife, whose faces were already familiar. German Yearly Meeting is not just like those with which we were acquainted at home, particularly in the method of procedure. And probably half or more of those present were not actually members of the Society. Philosophers, University lecturers, authors, artists, gardeners, business men, school teachers, theologian students, housewives, German, Polish, Bulgarian, French, English and American. We found them all there. In session and out there was animated discussion and close attention, and a sense of harmony prevailed. The location for the sessions was ideal, being in an inn at the edge of a beechwood. Bückeberg is an historic Friends center in Germany and Tom and Leal Kelley in America have very warm friends there because of their work several years ago in Germany.

Paul Helbeck acted as Chairman of the sessions, the Clerk, Hans Albrecht, asking



to be released for his secretarial work. The chief speakers during the four days included Theodore Spira, Lecturer at Konigsburg University; William E. Wilson from Woodbrooke in England; Joan Fry of England; Alphonse Paquet, poet and writer; Pastor Krämer of the Mennonites; Schultze-Gavernitz, Professor Emeritus of Political Economy in University of Freiburg; Professor Duméril of France; and Pastor Mensching, a Lutheran pastor much loved by several American Friends. Each of these, and many others who spoke, had remarkable contributions to make and were listened to eagerly. We went away from Bückeberg with the conviction that American and German Friends should know each other better and that Germany has a distinct contribution to make to Quaker thought.

Berlin ahead, and we were all glad to have Bertha Bracey, the Commander-in-Chief of our German invasion, who made all our schedules and arrangements for us from the Berlin Secretariat, with us for the rest of our travels. Also Richenda Payne had joined us and from time to time we had with us other English and sometimes German Friends. Only remaining for two days in Berlin, we were able to spend one day with a number of members of one of the Student Clubs which meets at the Secretariat; one evening with members of a musical club which also meets there; to see a considerable part of Berlin; and to meet with Berlin Friends the last evening. We were pleasantly surprised to find that one of our Friendly guides the first day was George Maier, whom several of us had known in America three years ago at the Young Friends Conference. The Secretariat we found to be a roomy, busy, friendly place with its offices on one side of the corridor, the reading room on the other, and at the end a good sized room for meetings and student club gatherings. Until one has travelled about in strange lands it is difficult to appreciate just how much these Good Will Centers mean. We received only a glimpse of the great amount of work being done there by the little staff of workers, but we discovered evidences of the value of it here and there all over Germany through people who had been served.

#### YOUNG FRIENDS FIND RETREAT IN THE MOUNTAINS

Next on our schedule was Summer School for nine days at Königstein, near Frankfurt on the Rhine. Here we met about ten English and an equal number of German Young Friends and lived in the beautiful home of Edward and Malli Küchler. The combination of the great home in the mountains, with a view looking across a wooded valley dotted with red roofs of houses to an old ruined castle on an opposite mountain top, plus the gracious Küchler hospitality, good food and long hours of sleep was quite perfect. Most of the thirty young Friends slept in a Jugenda Herberge, but we all ate together in the great dining room and in the

nine days came to know and love each other. Our daily schedule included helping with the clear-up work, making dozens of sandwiches, meeting for worship, a tramp in the surrounding mountains, swimming or games, discussions and music. Beside the excellent opportunity for entering into the thought and life of the people gathered there, we had a much needed and appreciated rest. The American troupe of ten had endeavored valiantly to keep up with the rapid succession of experiences and had enjoyed them to the fullest extent, but it had been difficult to keep them properly organized in mind or diary and we were almost feeling a condition of mental indigestion. When we left for Brussels on August 10, it was with



ELIZABETH MARSH

a sense of having been refreshed mentally and physically, and with a sense also of having come to know well a small group of English and German Friends.

In Brussels from August 11 to 16 there came together fifty Young Friends from fifteen countries. We were housed in a Working Men's College where we lived in dormitories and ate in a common dining room. The Conference was held under the auspices of the English Young Friends Committee. The American ten were joined by four others, about an equal number came from England and the others came from all over Europe, with one representative from China. It is most difficult—impossible yet—to properly evaluate the experiences and fellowship of those five days. They probably did not mean quite the same to any two of us. We came to Brussels to search deeply together for our particular work in the world as Friends. Out of the sharing of experiences, which could be done simply and sincerely in so small a group, I believe there grew upon each of us the conviction that the world has never been in greater need of such a message as that of Quakerism at its best than it is now.

Carl Heath challenged us tremendously the first afternoon when, after a searching talk on "Some Fundamentals of Quaker-

ism," he said: "I want this companionship to be rooted in essential Quakerism: Light, Experiment, and in the end, Life. I want that we root ourselves in the Light, remembering, as it has been well said, that 'Religion is Life in the Light.' I want that we pursue the great art of giving form to Truth. I want that we pursue, each of us, and corporately a Holy Experiment, not in the limited sense in which Wm. Penn used that term, but in respect to the whole crop of personal, social, racial, international and human problems modern existence forces on the human soul. And I want above all that we use our coming together here in Brussels as a beginning and not as an end. I shall grieve somewhat if Brussels is only another Conference—one of a long line I have attended for many years. Rather I want it to be the garden in which is planted and out of which grows and spreads a new thing, a very vital fellowship of the New Life. The place where we wrote and formed the first chapter of a bond that shall hold us together and carry us far. We have not come here dear Friends for a light thing—and I long for and believe that we shall gain something very great, a creative power, a leadership for men and an art of life, which are the fruits of all true and deep and purposeful inter-penetration of spirits."

The second day Bertha Bracey opened the discussion by speaking of "Quakerism, a Religion of Poise." Alfred Lowry followed next day with a presentation of the subject of worship; Mabel Tothill of England on the fourth day in a fresh and vivid discussion of "The Next Step Forward"; and the last day Horace Fleming led us to a high place when he talked to us of "The Mount Everest of Human Experience." No specific projects were planned at Brussels, but into each life there and into the life of the group there came something new, and there came clearer conceptions of the way that lies ahead for us.

#### TENTING ON THE NEW CAMP GROUNDS OF WORLD PEACE

Nearly twenty of the group at Brussels went on to Camp Eerde, near Ammen, Holland, on the 17th of August. Some flew by aeroplane, some went one way and some another, but eventually we found ourselves in the great tent city which is owned as a permanent camp grounds by the Order of the Star of the East. Built to accommodate 6,000 people, we found it more than ample for the 450 delegates who came from all corners of the world. Aside from Headquarters offices, the entire World Youth Peace Congress was held under canvas and we delegates lived from two to six in a tent. Beside the great tent for general sessions and the four large tents for Commission groups and dining rooms, there were a store, a canteen, a book shop, post office, express and ticket offices, open air theater, swimming pool and dozens of hot and cold showers. We slept in woolen blankets (for it was cold) and they were usually wet for it rained every day, practically. Each per-



son was responsible for his own dishes and implements for eating, so after each meal there was a democratic intermingling of high and lowly about the long "wash tanks," and the trees were generously decorated between meals with gay bags containing motley arrays of cups, plates, knives and spoons. Food was served from great buckets and pitchers, hauled from the kitchen on little cars on rails. It was a diet, the chief—and frequently the only—item being bread and jam. But we all seemed to thrive on it. The benches for the long, strenuous sessions were hard and backless. All in all, the physical conditions, good though they were for camping, were not entirely comfortable and satisfactory for such a long and difficult congress.

#### MEETING THE DIFFICULT TEST

For the next ten days *were* difficult ones. I doubt if anyone going to the Congress quite realized the significance of the gathering or what was going to happen there. Nor do we entirely realize yet what did happen, though we are quite certain that a number of far-reaching things occurred. It was a most cosmopolitan group in every sense of the word. Every religion and every nation of the world seemed to be represented, and Nationalists, Socialists, Communists, Anarchists, Radicals and Conservatives of every kind gathered in frenzied or quiet groups all over the grounds.

It seemed utterly impossible to bridge the chasm between the majority of the delegates who felt that changes must come in the present economic and social order, but that they must come through methods of love and non-violence, and those bitter, disillusioned youth who refused to believe in the sincerity of professions of love and good will and are convinced that only revolution in a violent sense can bring an order of peace and good will. Mere words will never convince them. Those of us who believed, in non-violence and love were never more baffled to know how to apply our methods, nor were we ever more certain that such methods were the only possible ones. Irritated and frustrated at every turn by a few who refused to listen or even to be quiet, in our eagerness to get quickly and deeply into the heart of the questions which we had come thousands of miles to discuss, it was difficult to remain patient and sympathetic. Youth, in its eagerness to make progress in the life that it has only once to live, will always be inclined to be impatient and intolerant.

To me the most remarkable achievement of the Congress was the gradual coming together of the violently opposing factions into happy and even loving fellowship. At the end of the ten days I believe that most of the delegates were as firm in their original positions as they had been at first, but we had learned to talk quietly and sympathetically with each other, to laugh and sing and play together, and to sit in quiet waiting together. There were not merely two factions—there were many. In the five

Commission groups which met daily—Education, Race and Minorities, Politics, Economics and Religion—it was almost impossible to come to unanimous agreement on any proposals or recommendations. But no delegate left the Congress without a far greater understanding of his fellow men the world over, or a keener realization of the enormous problems that must be faced honestly and fairly before we can hope for permanent world peace. And we know that theories and words will never bring it. There must be living demonstrations of love and good will before the world will believe that those of us who cry, "Peace, Peace," really do want peace.

#### OUTSTANDING PERSONS

It would be hopeless to attempt to pick out personalities in such a gathering where nearly everyone was an outstanding personality. The great tent was a fascinating place to gaze in upon when they were all assembled in mass meeting. Garbs of every conceivable form were there, from the beautiful, colorful flowing silk of the Indians to the plain, simple frocks of the German Youth Movement girls. Here were three people, however, who were universally recognized and loved. The first was Prof. J. B. Matthews, this year leaving Peabody College in Nashville, Tenn., to go to Howard University in Washington, D. C. Called upon early in the Congress to assume the Chairmanship in the exceedingly difficult plenary sessions, he quickly commanded the respect and very soon the genuine liking of all delegates. His absolute fairness, quick sense of humor, and spirit of willingness to give utterly of himself, gave him command of every situation.

The second person was Huberto Sein, a Friend and the one delegate from Mexico. He was a picturesque figure with his fiery red hair, his brown knicker suit and his blue shirt with turn-back collar. From the moment he wheeled into the camp on his bicycle until he wheeled out again, he radiated a quiet but far reaching influence of love and good will. Almost before realizing he was there, his appearance began to be greeted by rounds of applause. He spoke only a few times, but always out of a vital spiritual experience in his own life. Mexico could scarcely have had a finer ambassador of good will at the Congress.

And there was Will Solsbecker, a German, known as "Willie." He was the official interpreter and was heralded everywhere with delight. Able to translate fifteen languages, he was well qualified for his task. Small in stature, youthful in face, and very modest in bearing, he looked exceedingly young in his little blue velvet belted suit; yet his keen insight, able contributions in discussion, fluent translations and ready wit belied his appearance and enabled us readily to believe that he has almost completed work for a doctorate degree. His quick translations into the three official languages—English, German and French—helped greatly to overcome the monotony of

long waiting. Many others could be mentioned, particularly those who worked long hours behind the scenes to keep things going in an orderly fashion. The British Youth Federation, headed by Harold Bing and Margaret Porteus, carried the burden of responsibility for the Congress.

#### FRIENDS AT THE CONGRESS

Friends in attendance were eager to find some time together, but hesitated to plan meetings that would in any way interfere with Congress sessions. We suggested a quiet meeting at 7:30 each morning which was observed throughout the ten days, though not under the direction of Friends. It was early discovered that quiet was the only basis on which the entire Congress could unite in gatherings for worship, and both the Sunday services were largely silent. Each morning after breakfast Friends met for half an hour in a small tent. It was not a publicly announced gathering and usually a dozen or more attended. As six or eight Friends were Secretaries or Chairman of Commissions, we found it most difficult to discover a time when all Friends could get together just once. We finally set the time after the closing session on Friday night. The general session held until 11:30 that night, and as it was near the end of the week when everyone was exhausted we expected few would come. We were much surprised therefore to have some fifty or sixty appear and remain, even though we could find no lights save lanterns. Over half were only friends who had been eager for an opportunity to meet with Friends all week and in many instances to know more about the work and ideals of the Society. They were so eager for another gathering that we arranged for a meeting for worship on the closing Sunday night. There were approximately forty actual members at the Congress, representing some nine or ten countries.

On Sunday, August 26, the Congress closed and on Monday we departed. Our little family of ten parted, one to go to Spain until time for the fall term at Woodbrooke School to open, two of us to go to Geneva and the rest to return to our various tasks in America. Only as the days come and go will we be able to realize what this summer has brought to us. We have tried to give, but know we have received far more than we have given. Our fellowmen are much nearer to us than they ever were before, and we know we can never again separate ourselves from them, even if we would.

It is heartening to observe that the number of Christians taking a position against war is increasing and will continue to increase. In many instances ministers find it difficult to adjust themselves to this rising sentiment because of their past glorification of war, in which they conscientiously indulged, but ministers will extricate themselves from this error. Many have always stood against it, and a much larger number than is usually estimated.—PETER AINSLIE.



# World Peace Makers at Prague

BY WALTER W. VAN KIRK

The issue has been drawn. No longer will Caesar have rendered to him the things that belong to God. With a tongue of fire the churches of Christ have summoned the nations to lay aside their war implements in a cooperative quest for world justice and peace. It was in Prague, August 24-30, where this gospel of international comradeship was preached by the emissaries of the Cross. The occasion was the World Conference, which met in the capital city of the Czechoslovakian Republic, at the call of the world Alliance for promoting international Friendship through the Churches. Representative churchmen from many nations and of many communions conferred together on such urgent themes as "Disarmament," "Education Towards Peace," "The Influence of the Press," and "The Operation of Social and Economic Forces in Furthering Peace or War."

During the progress of these discussions a notable event took place in Paris. The ambassadors of the Great Powers signed a treaty renouncing war as an instrument of national policy. In Paris, peace was being proclaimed. The pen had indeed proved mightier than the sword. At the same time, in Prague, the representatives of the Church were renouncing war, not by treaty declarations but by the Word of the God of Peace.

Without exception the delegates attending the World Conference—and there were 250 of them—had naught but praise for the Kellogg pact of peace. How could it be otherwise? At the same time, these churchmen insisted that the attaining and maintaining of peace was to be achieved, not through law, nor diplomacy, nor statecraft, but through the persistent cultivation in the heart and mind of all peoples of the spirit of Jesus Christ.

## WORLD CLIMATE MUST BE CHANGED

Dr. William Pierson Merrill, Pastor of the Brick Presbyterian Church, New York, and President of the American Branch of the World Alliance, ably expressed this viewpoint, when, in his Conference address, he said, "Leagues of Nations, Conferences, Courts of Arbitration and of judicial procedure, diplomatic processes, and such measure of armed forces as are counted essential for present security—all these are, or may be, of value, but back of them, conditioning their value, far more essential than any of them or all of them put together, is the presence and power of the right spirit in the hearts of men and in the intercourse of nations. Here is the truth we ought to hold without reservation, and proclaim without fear—that all other sanctions fail utterly, lacking this; while this may succeed, apart from the others."

In other words, as Dr. Merrill put it, it is the solemn business of the Church to

change the mental, moral and spiritual climate of the universe so that war will die, not by the fiat of law, but rather because it cannot live in a world where mutual confidence and goodwill prevail. It was to aid in this important climate changing process that the World Alliance summoned this considerable number of the disciples of Christ to cross oceans and national frontiers that they might attend the international love feast that took place at Prague.

Dr. Walter Simons, President of the Supreme Court of the German Republic, in a masterful address on "The Moral and Religious Foundations of World Peace," likewise emphasized the necessity of placing beneath the peace structure of the nations a spiritual undergirding. He said: "How is the world to recover from fear of war, how is it to preserve itself from another worse and final war catastrophe if it does not, while there is yet time, build the moral foundations of world peace? Without religious enthusiasm no victory over the powers of darkness can be won, but with such enthusiasm we may hope for a disarmament of the mind which must, of necessity, be followed by the disarmament of armies. The peace of the world demands more than justice between the peoples; it demands understanding and friendship. The God of our Lord Jesus Christ is certainly a God of justice, certainly a God of holiness, but above all a God of Love—the loving Father of us all. May he give us his peace."

Notwithstanding the fact that the major emphasis of this gathering was on the spiritual implications of the peace problem, there was evident in every session a desire to come to grips with those practical and concrete circumstances that tend to perpetuate the war system. The Prague conferences were tremendously concerned with the disarmament question. Why, it was asked, if the Kellogg renunciation of war treaty is anything more than a scrap of paper, cannot the nations, at once, formulate and carry through a policy for the reduction of armaments? It was this concern of the Conference for fewer men in uniform and for fewer battleships and cruisers, that led Mr. Fred B. Smith to say, in the course of his address in Prague's historic Representation House, "In the past few weeks, two spokesmen, each representing a major nation, have assured their colleagues that the Briand-Kellogg treaty for the renunciation of war will not affect the plans for an 'adequate navy.'" "Any talk about the outlawry and the renunciation of war that does not carry with it a fixed purpose to begin immediately the reduction of armaments will have small value. The war makers of every nation will only ask that the implements of destruction shall be highly developed for the

emergencies of self defence, national honor and for the protection of life and property."

## DISARMAMENT—WHY NOT NOW

Exactly. That is way the World Conference, by a unanimous vote, adopted a resolution on disarmament, submitted to it by the International Committee of the World Alliance, in which the churches were urged "to throw the weight of their educative influence and their religious inspiration into supporting the idea that henceforth the peoples, by accepting the bonds of their fraternal unity and the mutual compacts of concerted collaboration, will renounce their claim to unrestricted right of action without regard to international obligations." This resolution then called upon the governments to complete, with all possible dispatch, whatever international agreements were necessary for the cutting down of the world's military establishments.

It was the expressed hope of the Conference that a simultaneous appeal for disarmament might be made by the Churches of Christ in every land. In explaining the need for this united approach Sir Willoughby Dickinson, Honorary Secretary of the World Alliance, said: "It is of little use to preach occasional sermons on peace; or for single congregations, or synods, or church councils to issue spasmodic appeals to their members to be friendly towards foreigners. What is needed is a considered and formal announcement, emanating from central authorities in all religious communities. By this means alone will the masses of Christian people come to accept it (the call for disarmament) as a fundamental doctrine and an essential part of their Christian profession. Let us go forward in our enterprise, confident that we are serving both Him and our fellow men by our efforts to find a better way for human beings to travel than those blood-stained tracks that they have stumbled through in past years."

Many other issues, aside from disarmament, challenged the attention of the peacemakers at Prague. Monsieur Donnedieu de Vabres, Professor of Penal Law at the Sarbonne, ably discussed the bearing of current economic developments on the problem of peace. Dr. S. Parkes Cadman, President of the Federal Council of Churches, in his address on "The Press and Peace," placed a large share of the responsibility for the consummation of international amity on the public press of the various nations.

Still other speakers stressed the need of revising the text books of the nations in the interest of peace. Altogether, there was scarcely a single aspect of the peace question that was not brought before this representative body of churchmen.

After listening to the closing sermon, preached by the Archbishop of Upsala, on the theme, "Consecration for Peace," the Conference adjourned, with every delegate resolved to proclaim peace through Christ to the ends of the earth.



# Afoot Through Transjordania

BY JAMES E. SUTTON

Just before school closed at Ram Allah, I planned a walking trip with some school boys. When I first outlined my proposed two weeks trip through Transjordania, there were twelve boys who said they would like to go. But I am sorry to say that our boys talk before they think very much, so that what with parents' disapproval and timidity, laziness or fear of the heat, and general indecision, the number was reduced to three including myself. At first that was disappointing, but later, on the trip, we found that three was a very convenient number although four would have been better during the few times we rode in autos. One of the boys, Farah Rafidy, was a very quiet, studious boy who had earned the name of Shakespeare from his classmates. The other boy was also a good student, but he believed that "to set the air with music bravely ringing is far from wrong." His name is Anis Affur. He is looking forward, to entering the Christian ministry; and if his interest in athletics, hiking and music continues, he will be a fine minister to appeal to the young people.

At this time of the year it is too hot to cross the Jordan valley, 1200 feet below the sea, in the day time, on foot; so we took an auto from Jerusalem to EsSalt-Ramoth Gilead. Here we found the home of one of our younger students and sat down in his "living room." We sat on rugs on the floor, leaning against three or four cushions for our elbows. The boy's father and some other relatives came in, shook hands, and sat down with us. We talked with the father in Arabic, but the father was especially interested to find out from us how much English his son knew; so he used him as an interpreter. The boy did pretty well considering he had had only eight months in our school, and very little English before that. We were served a fruit drink, then coffee; and soon after, the dinner table was laid on a big straw tray on the floor in front of us. The meal was very good and we enjoyed it until the members of the family, who did not eat with us, began to urge us to eat more when we had carefully cleaned our plates.

This over-urging was done at over half of the homes where we stayed, and each time the story was told of the visitor who ate too much and felt worse for it. When he left the next morning, he went to the spring and gave his donkey a drink. When the donkey drank no more, the guest said, "For my sake, have some more," but the donkey drank no more. Then he said, "For my father's sake, have some more," and "For my wife's sake have some more." Then seeing that the donkey would take no more, he said, "Ah, I wish I had been as wise as you." Watermelon and grapes

followed the main course at which there had been a large variety of dishes of meat, rice, vegetables and macaroni. When we were finally allowed to stop eating, a wash basin, soap and towel were brought in, and we took turns washing our hands. Here, though not always, we had individual plates and forks. If we had been staying the night, we should have been given mattresses on the floor in the same room. You see why I called it the living room!

## EASTERN HOSPITALITY

Soon after dinner we went for a walk to the top of the mountain north of the village where we saw miles of vineyards where grow the grapes which make EsSalt famous for its raisins. The father of another of our pupils invited us to supper in the bedouin tent in which he lives during the grape season. Here again we were served coffee before and after the meal. The food was similar to that of our dinner, but we had no plates or forks. Instead we used small pieces of the large, thin loaves of bread as spoons. It took some practice for me to get enough to eat by this method; but when I learned, I enjoyed it. It was a beautiful evening. I looked out from the side of the black goats-hair tent and pointed out some of my star friends, showing these Arabs several stars which have English names which have come from the Arabic. We all long for the time when the Arabs can regain their former place as teachers of the world, especially if they will become teachers of the caliber of Hosea, near whose forty foot tomb we were to sleep that night. We were glad to have with us that night a graduate of the boys school who is now employed in a mission school in EsSalt and seems to be a credit to Friends Boys School.

It was not hard to get up early next morning out on that hilltop. We were eager to get started on our walking tour, even though we had already been advised that travelling by auto was both cheap and much more dignified. We had an argument as to the route to our next objective, and were induced to change our path by the insistence of one of our hosts, who, I now believe, had never been to the place we were trying to find. However, after some loss of time, we did reach our goal, which was called Arak el Emir, a castle built 300 years before Christ by a general from Tyre. We were all thrilled by finding a ruin which is seldom visited, and we almost forgot the noonday heat which was pretty bad in the low valley where we were. We made tea and ate a good lunch provided by our previous hosts, rested and then took a shower bath under a waterfall. Although the plains of Transjordania are

all rather dry and desolate, we saw more water in the valleys than we ever see in Palestine. Due to time lost in the morning, we took a different route in the afternoon than we had planned, and came to a village at nightfall from which we hired a car to take us to Medeba. Here another school boy was supposed to be expecting us. But the Arabs never make any preparations for such guests, and by nine p. m., he had quite justly given up hope of seeing us till the next day. However, the time taken in the kitchen to prepare some eggs fried in much oil, some soft cheese, also in oil, and some hard white cheese, was also used to advantage in the living room in washing our hands and feet, serving of the fruit juice drink, and telling of the day's experiences. After the simple late-comers meal, eaten at a rickety table, with plates, water glasses, and everything, we were soon allowed to go to sleep on beds on the floor instead of falling to sleep on the chairs.

(To be continued)

## A PLAYLET IN FANTASY FROM RAM ALLAH

"The Search for God" is a self-styled fantasy in poetry, music and dance, that is a compilation of some of the most devout poetry ever written so arranged that every poem, from whatever author, develops the one theme, God's love for mankind. The theme was suggested by Alice W. Jones, and the contents were collected and arranged by the members of the graduating class at the Girls School at Ram Allah, assisted by Eva Rae Marshall. It is only a little playlet, simple and unpretentious; yet any of our schools here in America could justly be proud of it.

According to the theme of the fantasy, there are five main ways by which we can seek and find God: through art, nature, human relations, experience, and spiritual harmony. The characters of the piece are impersonations of such abstract ideas as art, nature, human relations, experience, joy, music, song, happiness, and the more concrete birds, trees, bees, flowers, etc. Art tells us that God is mystery; and, since no one can explain what makes a thing really beautiful, beauty is also a mystery. Therefore, we find God in whatever is beautiful. Likewise, in music, we feel God's holy presence.

In the episode on nature, Joyce Kilmer's poem, "Trees," was omitted, but it might well have been used; the last verse expressed the theme of this arrangement perfectly: "But only God can make a tree." Those who seek God earnestly can find him in nature; and that all nature makes one feel that God breathes in us, and that his pulse beats within us, has the force of a syllogism.

We experience him in all service of good deeds to men; one finds pleasure, satisfaction, and joy in work that is helping even a single soul. Our simplest and homeliest



tasks are sure of bringing us into a closer and more joyful connection with him if done in love and with a pure conscience. In our dreams, our imaginings, our visions, his voice calls to us. All strength and power is ours when God dwells in our hearts in joy and sorrow alike.

If we find God dwelling in our hearts, we have achieved spiritual harmony. He is so infinite and we so finite that we cannot fully comprehend his work; we can only rely on faith to supplement an insufficient understanding. And faith assures us that he is back of and beyond all.

LOUISE STINETORF.

### MARION FIRST FRIENDS

The summer months have not been idle for the First Friends church at Marion, Indiana, and although the vacation season was on there was no lack of interest in the services of the church.

During two weeks of June a vacation Bible school was held under the leadership of Lillian E. Hayes of Dunreith, Indiana, together with a corps of fourteen teachers. There were over a hundred children enrolled and all enthusiastically asked that another school be held next summer for a longer period. The final program of the school was given on Friday night when all students had some part in the program. The display of work was a surprise to the adult guests of the evening who couldn't realize that so much work could be done in so short a time.

During July and August the evening services were held from 6:30 to 7:30 with the various classes of the Bible School in charge.

Charles Sweet of Muncie spoke at the first vesper service which the Friendly Servants' class sponsored. The Wm. Penn class had as their program feature the Harmony Four, a colored quartette of this city. They were greeted with a large audience who thoroughly enjoyed the negro spirituals and songs of their race.

Martha Tsiang, a Chinese student and guest of Mrs. Jesse Hill, gave a splendid talk on progress of Christianity in China for the program sponsored by the Men's Bible Class.

The young people had one evening's program, with Lillian Hayes as speaker. The program arranged by the Ladies' Bible Class opened with a twenty minute organ recital by Doris King and was followed with stereopticon views of our work among the Indians with accompanying lecture by Mrs. W. E. Darter.

The church choir, which has been directed by Ward Bedford, a member of the Westminster Choir of Dayton, Ohio, gave two programs the first being a study and example of Hymns for Worship. Ward Bedford gave a most interesting talk on the History of Hymns which was followed with examples of the hymns of various times, beginning with the earlier ones and

bringing them down to the work of the present-day hymn writers. This proved not only an entertaining evening but instructive as well.

The last of the series of vesper services was again in charge of the choir and another splendid program was given. In addition to three anthems by the choir, J. Milton Kelley, lyric tenor of the Westminster Choir gave a group of four numbers. Mr. Kelley's voice is unusual in quality and his expression shows that he feels what he sings. Mrs. Delores K. Nussbaum, local violin instructor gave a group of three violin numbers in her usual gracious manner. This program was a fitting climax to the work done by Ward Bedford for the members of the choir. During his three months stay he not only proved a help to the choir but endeared himself to the membership as a whole, who keenly regret that due to his further study of music, his work has ended with us.

Frank J. and Myra Long are entering upon their third year of ministry at this church and together with the standing committees of the church are formulating extensive plans for a busy year's work ahead. Friends here are proud to note that according to a report from Yearly Meeting that this is one of four churches in Indiana Yearly meeting to show a substantial growth during the past year.

### THIRD CONFERENCE OF WAR RESISTERS

Headley Horsnaill, representative of the Friends Service Committee in Austria, reports that there were 150 delegates from 18 different countries present at the third Conference of the War Resisters' International, which was held on July 27th to the 31st at Sonntagsberg in Lower Austria. There were no Polish delegates because their own Government refused them visas. There were no Russian delegates because the Austrian authorities would not allow them to come in. Russia, however, was represented by a Russian who had lived in Sweden for several years. No delegates came from Italy. Headley Horsnaill writes:

"The Religious outlook of the delegates varied from that of Catholics, on the one hand, to free-thinking Socialists and Anarchists on the other. The proceedings went, almost without exception, harmoniously and smoothly. All present were united in a real desire not merely to resist war, but to work for Peace and positive lines and to sink unessential differences which might prevent co-operation to that end. Report was made that 400 men are at present suffering imprisonment in Europe for their refusal to serve, and the Conference was naturally concerned to find ways and means of helping these. But, as the Chairman had made clear in his opening speech, the main concern of the W. R. I. is neither to make martyrs, nor

to alleviate the lot of individuals, but to do away with war; and the outstanding feature of the Conference was the desire to initiate a forward and positive policy in this direction."

### MAX I. REICH AT WESTERN YEARLY MEETING

*In writing some impressions of Western Yearly Meeting, Elden H. Mills has the following to say of the service rendered by Max I. Reich of Philadelphia Yearly Meeting:*

The presence of Max I. Reich of Philadelphia Yearly Meeting was a blessing and a benediction. From the first moment he spoke, to the sermon on First Day morning, his beautiful spirit made its way into our hearts. Who will forget new vistas of the Old Testament opened up by this master of Scripture? Such phrases as—"The life of glorious emancipation through being a captive." "Scripture's method is to show the ideal man, then the actual, and then the possible." "Quakers are most sacramental; the whole life is sacred and sacramental." None can evade his picture of the one whose message is "Be orthodox" but who through it all is obviously calling attention to himself. In his address on Missionary Evening, his subject being "The Jewish People," he said that as long as there is a Jew alive, we must believe in miracles. He told of five different experiments that have been performed on the Jews as they have presented an historic problem; extermination, segregation, assimilation ("like Jonah in the whale's belly, he would not be digested!"), repatriation, regeneration. To this last method he has largely dedicated his life.

I received from the scholar a glorious lesson in Scriptural interpretation—I hope a profitable one. A certain session was being discussed and he asked for my impression of it. I said I was not there; that perhaps it was a good thing for I might have said, under the tension of the moment, what later might have shown itself to have been unwise. He said quickly, "Thee knows, that never pays. Thee knows that when God spoke to Adam and Eve in the garden, he did it not in the heat of the day, but in the cool of the evening."

Max Reich calls himself a builder of bridges—bridges between Jew and Christian; youth and old age; conservative and progressive; orthodox (small o!) and liberal. Some of us suspect that there is considerable Christianity in that. He is sure that there is a place for both sides; that truth is never all on one side. He tells us that a forthcoming great book says: "The great danger of the church is not heresy, but apostasy—a virtual denial of the faith and spirit of Jesus. Diversity of opinion is not half as dangerous as selfishness, staleness, and sourness of spirit." God blessed Western Yearly Meeting in the coming of Max Reich.



# Iowa Yearly Meeting

## Spirit of Youth Manifest in Annual Session

A subtle difference that one felt rather than saw, marked the sessions of this the sixty-seventh, annual meeting of Iowa Friends. It was unique in that the young Friends of the Yearly Meeting furnished both the prelude and the postlude and also, to an unusual degree, scattered the blessing of their presence and evident interest all the way through the sessions. The prelude consisted of the first annual Iowa Young Friends Conference which met just previous to the opening of Iowa Yearly Meeting. The postlude is mentioned farther on.

Thomas Q. Harrison of New Haven, Conn., who was the chief inspirational speaker for the Young Friends Conference, spoke also at the first session of the Yearly Meeting which was a Ministry and Oversight meeting for worship and convened Monday evening, August 27.

Mildred Allen from Fairmount, Indiana and Valentine and Esther Krumm from West Branch, New York, presented credentials from their home meetings, and performed helpful service, especially in the meetings for worship.

The Meeting organized with Stephen M. Hadley, presiding clerk, Cora M. Mattison, recording clerk, Howard W. Cope, reading clerk, and Arthur Kellogg, announcing clerk. Reports from various committees and boards showed that diligent effort has been put forth during the year. The organization of the committees for the coming year forecasts continued earnest endeavor.

The Meeting was moved with sympathy for Kansas and Baltimore Yearly Meetings in the death of their clerks, Edmund Stanley and John R. Cary, respectively, and the consequent loss to all Friends in the passing of these two men who have ministered so largely to their generation.

Iowa Friends from all parts of the Yearly Meeting were present in unusually large numbers and the missionaries, representing both the home and foreign fields, who added very materially to the interest of the various sessions by their presence and messages, were: Arthur and Nettie Hadley, missionaries among the Osage Indians in Oklahoma; Westine Lietzman and Dorothy Pitman, missionaries among the Wyandotte and Seneca Indians, also of Oklahoma, Jennie Hoover, first cousin of Herbert Hoover, on furlough from Jamaica, B. W. I.; Frank and Blanche Conover, from British East Africa; and Harold Lane, on furlough from Sapporo, Japan.

Ray Newton, Secretary of the Peace section of the American Friends Service Committee, who was helpfully present at the young Friends Conference, was also at the Yearly Meeting until Thursday morning,

when he left to meet other speaking engagements. He delivered the annual address on Peace and Service on Tuesday afternoon, and on Wednesday forenoon, and held a very practical and well attended Peace Conference on Wednesday evening, in which a general discussion brought out many suggestions of ways and means for carrying on work for world peace. A roll of those present was made in order that the recording secretary might, after writing up these suggestions, send a copy to each one present.

Iowa Yearly Meeting approved the suggestion of holding an All Friends Conference in 1929 and also decided to invite the Conference to come to Oskaloosa, and appointed a committee on arrangements to serve in case the invitation is accepted.

On Thursday afternoon, following his twelfth annual report as Secretary of the various Boards of the Yearly Meeting, Charles O. Whitely presented his resignation as Yearly Meeting Secretary in order to accept work under the direction of the Home Mission Board of the Five Years Meeting and the Associated Executive Committee of Friends on Indian Affairs. His home and headquarters will still be in Oskaloosa. Moses T. Mendenhall succeeds Charles O. Whitely as Yearly Meeting Secretary. The session resolved itself into a farewell meeting for Charles O. Whitely and a reception meeting to welcome Moses T. Mendenhall.

Iowa Yearly Meeting ratified the revised queries as adopted by the Five Years Meeting in 1927.

The missionary sessions of the Yearly Meeting were of deep interest. In addition to the missionaries from various fields, there were present Howard W. Cope, Chairman of the American Friends Board of Foreign Missions; Alta L. Jewell of Richmond, Indiana, Secretary of the Joint Executive Committee of the Home and Foreign Mission Boards; and Harriet W. Purdy of Minneapolis, Minn., President of the Women's Missionary Union of the Five Years Meeting. Each of these Friends took active part in the missionary sessions and the missionaries brought very interesting messages. The Conovers sang

### PRAYER FOR FREEDOM

God of our fathers in Thy might  
Be with us in this liquor fight  
Help us to vote for Thy great cause  
And so uphold our Nation's laws.  
Keep those who vote sustained by Thee.  
From all dishonor keep us free.  
God of our mothers, with Thy might  
Be with us in this liquor fight.

ELIZABETH JACOB.  
Greensboro, N. C.—Box 624.

several African hymns. Alta Jewell reviewed the work in the various fields as one who is situated "at the cross-roads" where all the missionary work has its headquarters.

Three of the Quarterly Meetings requested that the Yearly Meeting endeavor to influence the Iowa State Legislature, soon to convene, to abolish the death penalty in favor of more enlightened and Christian ideals of punishment. The request was favorably received and the committee on Legislation and Temperance was directed to prepare suitable resolutions by way of bringing the matter to the notice of the State Legislature, and the Peace and Service Committee was instructed to undertake to carry out the purpose of these requests.

At the Educational session on Friday afternoon, seven Penn College Seniors, who finished their work in the summer term, received Bachelor of Arts degrees, Ellison R. Purdy of Minneapolis, delivered a thought-provoking and inspiring Commencement address, putting his subject in the form of a question "What Is Education?" President Linneus McCracken then gave the President's annual report, setting forth clearly Penn's strength and weakness and inspiring the confidence of all who heard him by his clear and comprehensive statement of her needs and high purposes.

Yearly Meeting evenings were largely given to evangelistic services. R. R. Brown of Omaha, known in the middle West as "The radio man," delivered the addresses for the Board of Religious Education and for the Committee on Prohibition. He led a number of the meetings for worship. At the Sunday afternoon and Sunday evening services he also spoke to large audiences. Percy M. Thomas of Fairmount, Indiana, who takes charge of the Des Moines meeting the coming year, preached the Sunday Morning sermon to a crowded house and when, at the close of the sermon, Charles O. Whitely requested the young people present whose lives were definitely consecrated to Christian service to rise to their feet, the call met a wonderful response on the part of the young people, many of whom were students and graduates of Penn College.

The Christian Endeavor Union, at their own request, will in the future, be given one session of the Yearly Meeting in which to present their work. Under the able direction of Cora M. Mattison and Vera N. Johnson, The Christian Endeavor Union furnished a program Saturday evening, presenting the religious Pageant, "In His Steps," at the Spencer Memorial Chapel of Penn College and it made a most forceful and impressive postlude to the sessions of the Yearly Meeting.

A. H. H.

It is a travesty on faith and a blasphemy against God to call any curse a visitation of Providence.—DANIEL A. POLING.



# American Good Will Embassy

Friends International House Interpreted by Its  
Host and Hostess

We have accustomed ourselves to thinking of good will centers in Europe. We are justly glad for the new form of embassy which Friends are conducting in Paris and Berlin and Warsaw and Vienna and Geneva. It ought not, therefore, to be surprising that the good will center idea should take hold in America. No country has so many foreign students as we; probably no country entertains as many distinguished foreign guests. And a group of Friends have been experimenting for three years now with the International Guest House idea in America. Here is the record of the experiment.

At Buck Hill Falls in the Pocono Mountains, 110 miles north of Philadelphia, is a delightful summer colony. Started by Friends it still remains Friendly in spirit although a large percentage of those who live in the Inn (400 guests) and the 165 cottages are non-Friends. The summer community is over 25 years old and as it has grown in size and age, new educational and cultural facilities have been brought in. Not only golf, and tennis, and swimming and horsback riding and drinking, but nature study and model school education for children, and ideal educational facilities in music have sprung up.

All these years a strong Friends meeting has flourished. Five years ago, largely through the concern of Susan P. Wharton, who was a faithful Buck Hiller for a quarter of a century, provision was made for two lectures each week on religious and international themes. During these five years the movement—now known as Foxhove—has taken deep root. The lectures continued under the leadership of Alexander C. Purdy and Clarence E. Pickett, a bible class has been conducted for three summers, averaging over one hundred in attendance during the summer.

And one of the developments has been the International House. Among the lecturers invited were several from foreign countries. Valuable as were the lectures, it was felt that if the lecturers could stay in the community for a week or two and come to know and be known personally, their value would be much greater. Also it was hoped that hospitality might be offered to some advanced students from other lands, in what was termed "a normal American home." Feeling this concern deeply, a Friend offered to build a house, to be used for this purpose. In the early spring of 1926 the house was built. It is a beautiful cottage in a clearing surrounded by woods, and overlooking the beautiful range of wooded hills to the north. Here a host and hostess family, with seven guests, can be comfortably

housed. And here for the past three summers our foreign guests have been invited. The first summer came 19 guests from 7 countries, the second summer 27 guests from 11 lands, and in the season just closed came 36 guests from 16 different countries. Perhaps the record of 1928 guests would be interesting.

From India came one Mohammedan, one Hindu and one Christian; from China three Christians and one Confucianist; from Iraq one Syrian-Arab who was a Jacobite Christian; from Bulgaria a one-time army officer (under protest), now an out and out pacifist devoted to Tolstoi; from Sicily a one-time Roman Catholic, and from Italy likewise a Catholic, who sees in Mussolini much to be admired; from Armenia the head of a school of Religion in Athens, Greece; from Denmark two boys just ready for their freshman year in the University of Copenhagen; from Nicaragua a medical doctor and one time representative of the Nicaraguan government in the United States; from the Philippines a young business man and the head of the Philippine Press Bureau in the United States; from Japan the editor of the Japanese Friend; from Roumania the head of the Y. W. C. A. in her country; from Palestine a fine young Zionist who is to be in the Medical School of the Hebrew University at Jerusalem when his training here is completed; from France a student at Columbia, and from Germany a young artist; a nurse, three work students, the head of the Lutheran Immigration Bureau in Hamburg, the director of a cafeteria in New York, and a wartime member of the Emperor's bodyguard, now in business in Reading, Pennsylvania.

Certainly the world has flowed in and out of our doors. They have come not into an institution but into a home. From the three years experience there have come certain clear convictions.

First, among these is that fellowship is both easy and natural, at least with those of one's cultural interest, regardless of nationality, color, race or religion. To live with these friends is to love them.

Second, most of these guests have far excelled us in their linguistic ability and in their international understanding, and hence have much to teach us.

Third, the Friendly approach to religion, basing it on experience rather than on forms or creeds, and our fundamental belief in the quality of Godlikeness in men, draw men of all faiths and beliefs into a family of love, whether Mohammedan, Jew, Hindu or Christian.

Fourth, we do not at all realize how much future relations with other countries

are being affected by the way we treat these future diplomats, industrial leaders and educationalists from other lands.

The experiment seems now to be creating an active interest among our neighbors. More than 150 people of the community have called during this summer to see the house and its guests. Those in charge are deeply conscious of the limitations of the project but we covet Friendly interest in it as an effort to translate our Friendly message into terms of life.

CLARENCE E. AND LILLY PICKETT.

## SAN DIEGO NEWS ITEMS

The San Diego Meeting, in Southern California, is feeling much encouraged because of the acquisition of better equipment. They have purchased, with the help of the Yearly Meeting Evangelistic Board, the house and lot adjoining on the south. This property has been known as the "annex," but an effort is being made to find a better name. A name that would have a more Friendly significance is desired.

On Thursday evening, August 30, a housewarming for the "annex" was held. A bountiful supper was served under the direction of the social committee and the house was filled to the limit of its capacity. After supper a short musical program was given in the church. Each number was good and the first appearance of the newly organized orchestra was especially appreciated. Following this, the pastor gave a talk on "Climbing the B Street Hill." A chart illustrating the increase in membership needed to bring the meeting back to the same proportion of the city's population that it had nine years ago was shown. This line of ascent was likened to the B St. hill, one of the steepest grades in town. The pastor said he liked difficult tasks and asked help in tackling this job.

A message from Carrie Sams, given the evening of September 2, was interesting and helpful. She told some of her experiences in Alaska and brought her hearers into closer touch with the Christian work that is being done in that land.

An interesting contest has been under way in the Christian Endeavor. The society has been divided into two sides of equal strength. These sides are called the "blues" and the "reds." Points are given for being present, being on time, leading the meeting, prayer, original remarks, bringing a visitor and various other things that make for the progress of the work. Thus far the "reds" have remained in the lead but, as the contest does not close until the end of October, the "blues" still have a chance. The winners are to be entertained by the losers in a Halloween party.

Some people show a little religious interest only when they suffer the death of a dear one. The reason is that theirs is almost a dead religion.—ALEXANDER LYONS.



# OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, Executive Secretary—20 South Twelfth Street, Philadelphia, Pennsylvania

## WITH THE "DRY TRIO" IN NEW JERSEY

(By the A. F. S. C. Prohibition Caravan)

Instead of finding a worthless, sandy land, principally covered with marshes breeding immense mosquitoes, and an occasional high spot honored by a nice little one-room building that was the home of some large corporation, we were greeted in New Jersey by a fine farming country almost as beautiful in spots as our own corn belt.

It was early one Sunday morning when we started our careers as Prohibition Caravaners; and we were a bit dubious as to the type of approach which should be made as we stepped into that first church service where we hoped to make several contacts with which to begin our work the following day. However, our period of initiation was short and sweet; for hardly had we explained our mission than the kindhearted minister asked us to speak to his adult Sunday School class. Thus the ice was broken.

In spite of frequently being taken as book agents and the like, and on one occasion after inquiring for a minister, being asked if there was "just the two" of us (as if the only business college men had with ministers was either to sell them something or seek necessary aid in entering the sea of matrimony), we had little trouble in getting a hearing for our cause. Of course, there were a few, including a Protestant man in the divine calling who was intoxicated beyond reason, and also several Catholic priests who knew more from personal observation than statistics could show; but the people as a whole were quite ready to trade views and discuss the liquor question.

It was our pleasure to work through the central section of New Jersey; and here we found a great deal of sympathy for the temperance movement. Nevertheless, there is quiet a group, basing their opinions on the scandal of the daily press, that question the success of the 18th Amendment and seriously doubt whether it can ever be enforced. This group can be reached by speaking or with literature, but more serious is the indifferent attitude of the "decent citizen."

This "American agrees that the law ought to be enforced in New York City; but as for activity in his own community when it might hurt his neighbors' feelings, he sees no necessity. To jar this type of citizen from his passive interest is one of the hard problems of the Prohibition movement in this State. However, we are glad to report that there are several

communities which have showed their desire for enforcement and have gotten it from their local officials as a result.

After hearing repeatedly of the terrible conditions in Trenton, we thought we would like to get the other side of the question; so made a call on the chief of police of the city. Chief Walters proved to be a very human sort of an individual who played politics well. Among the things he mentioned was the fact that after all, officers of the law are human beings like the rest of us; and we who neglect voting, shirk jury duty, and seek the lowest taxes expect them to put away all natural feelings for friends and themselves, and become men of iron. Interesting and also true.

State Senator Reeves, of Trenton, was the Friend who gave us an entering wedge into the boys' camps along the Delaware. As a result our tale of an old Ford (nicknamed Volstead), camping equipment, and masculine-cooked meals, all for the sake of talking temperance and law enforcement, was told to more than 600 boys.

The value of these talks, as well as other speeches, newspaper stories, and our visits to almost fifty towns on those four weeks, is of course intangible; but there were several folks rather pleasantly surprised to find that a few of this "younger generation" were interested in a decent world.

You tire of this talk, so I must cease my rambling. Perhaps at a later date a bit of our experiences here in New York State will prove interesting.

"The Dry Trio" { WM. NEWMAN  
ANCHL HOLLOWAY  
"VOLSTEAD" THE FORD

## OUR PACIFIC BRANCH IN ACTION

The Pacific Branch of the American Friends Service Committee has been responsible for some interesting Quakerly work this summer. A very fine peace meeting was held at Idyllwild, California, a mountain resort, on August 5. A splendid peace talk, thought provoking and challenging was given by Roy L. Van Deman of Whittier to the group of about one hundred who had gathered at the mountain lodge. Mrs. Van Deman and the girls made up a trio of violin, cello, and piano whose music was very much appreciated.

Another meeting arranged through the Service Committee was a Riverside Union Church Service on August 26. President Walter F. Dexter of Whittier College addressed the large gathering, forceful and inspiring in his presentation of building a Christian life. The strong address of this

Friend was further aided by the scripture and prayer of two Friends from Pasadena, Dr. Ira Frame and Henry Sanders. In the afternoon preceding this there had been a good meeting of Friends for Worship at the Leinaw home in Riverside, strengthened by the presence of many new attenders.

During the Interdenominational Conference of Southern California held at the Pacific Palisades, August 22 to Sept. 3, we have been responsible for the "Quaker Corner," a little house of Friendly gathering and from which we have sent out Friendly ideas.

## RECONCILIATION WORK ADVANCES

Gilbert MacMaster, in a recent letter to the Service Committee, reports upon some interesting developments along international lines in Germany. He writes:

"There has been an exchange of German and French school boys and girls this summer. Two hundred and sixty German school children spent their vacation this year in France; and a like number of French children spent their vacation in Germany in exchange. It was interesting in this respect to note that the largest percentage of offers for hospitality to German children came from the people living in the worst devastated war zones. Members of the French Government were at the station to meet the German children; and the French children were met here by German officials."

He also writes that some three thousand Polish children from the Upper Silesian District were brought into Germany for a vacation period during the summer. The children were chosen by the school directors; and only those who were in need of a change were taken. He writes that "The selection proved that there were an exceptionally large percentage of tubercular children among the children of Upper Silesia."

## QUAKER ADVENTURES

With the backing of the Friends Service Committee, Edward Thomas, of New York City, is publishing a book: "Quaker Adventures of Today," being the stories given over the radio by different Friends during the past winter.

The book contains twenty-five chapters, and includes stories of the Polish Insurrection in Silesia; Bandits in Russia; the Good Will Messengers to Nicaragua and other stories about adventurers in France, Germany, Serbia, Haiti, Syria, Japan and China. The book is being published by Fleming H. Revell Company and will make an admirable Christmas gift for anyone interested in peace or other forms of Christian work. Kindly order through the Friends Bookstores, or direct from the American Friends Service Committee. The price will be two dollars. The printers have promised to have it ready by Oct. 1st.



# QUAKERDOM · AT · LARGE

Elizabeth Marsh, Secretary of the Board of Young Friends activities of the Five Years Meeting, who has headed up the American Young Friends deputation in Europe this summer, has decided to remain in England for a few months to study for a term at Woodbrooke School.

Professor William I. Hull of Swarthmore College was in attendance at the recent sessions of the World Alliance for Promoting International Friendship Through the Churches held at Prague, Czechoslovakia. A comprehensive report of the Conference is to be found elsewhere in this week's issue.

Elbert Russell, who for the past three years has been a member of the faculty of the School of Religion at Duke University, North Carolina, has just been appointed Acting Dean of that Department. Dr. Edmund D. Soper, who had held the position of Dean resigned to accept the Presidency of Ohio Wesleyan University, thus creating the vacancy.

We understand that our Friend, Paul H. Douglas, of the University of Chicago, has headed an appeal in which 36 teachers in colleges and theological seminaries urge voters to support Norman Thomas, the Socialist candidate for President, as a step in the formation of "a third party representative of the economic interests of the great mass of wage-earners, farmers and intellectual workers."

Earle J. Harold is spending a few months as field worker for the Indiana Council of International Relations. The Council was established two years ago under the leadership of Frederick J. Libby and has been working in close cooperation with the National Council for Prevention of War and has been doing effective work in helping to internationalize the Hoosier mind. Earle Harold is finding agreeable and effective service in extending its influence.

"For one time you and I are agreed—we are for Hoover. Here's hoping he will be overwhelmingly elected, not simply because it's Hoover but to keep a nullificationist out of the White House." Thus frankly writes Albert J. Furstenberger, former minister of Indiana Yearly Meeting, in renewing his subscription. After a six years pastorate in the United Brethren church at Xenia, Ohio, Albert Furstenberger and wife are removing to Lewisburg, Ohio, to take up the pastorate of the United Brethren church there.

Again we are favored with a card of greetings from our much-traveled Friend, Abram S. Underhill. This time it is a glimpse of "Little Mother Moscow, now the seats of the mighty who are conducting the first communistic government of a great people ever attempted." "We are sympathetic and appreciative," writes our correspondent. We are wondering whether our longtime—and shall we say erstwhile—orthodox Republican friend will reach his New York home in time for election; and if so just what he will do about it!

Murray C. Johnson, pastor of the Spring Garden Street meeting at Greensboro, North Carolina, was a welcome visitor at the Central Offices one day last week. In the true North Carolina spirit he is enthusiastic over the aggressive work which the Yearly Meeting in the "tar-heel" state is accomplishing. He reports that in the past year there have been built and repaired 26 meeting houses within the Yearly Meeting limits. Incidentally we know that by his thoroughgoing efforts in his own meeting Murray Johnson is contributing his part to the Yearly Meeting's onward march of progress.

In a paragraph descriptive of Yearly Meetings in general as he has known them, Elden H. Mills of Indianapolis writes: "I have no desire to revolutionize the traditional and the expected of a Yearly Meeting. If there is any indictment of my own, however, it is that our experience has led us to expect nothing startlingly new. We expect a slight loss in membership over the previous year, with its attendant excuses and enthusiastic promises for next year. And somewhere along, as perhaps in our stand on peace we lapse into mutual admiration and congratulation." Rather engaging this, even though a little disconcerting in its frankness.

*The Canadian Friend* feels that at its twenty-fifth birthday it has at last arrived at the dignity of maturity and in that consciousness it has made its bow to what it hopes may become a greatly increased audience. The September issue in new dress is a special Yearly Meeting number with much Friendly news for Friendly homes. The paper wishes to represent all Friends in Canada and to treat all as members of the Friendly Family, and to that end is asking fullest cooperation of all the groups. Frank Cornell of Florida, speaking to the report on *The Canadian Friend* at Yearly Meeting told of its beginnings twenty-five years ago when he assumed the responsibility as editor.

Dan Binford and family, Wichita, Kansas, held open house on the evening of September 6 in honor of his brother Gurney and wife Elizabeth, missionaries on furlough from Japan, when a large part of the congregation of University Friends Meeting enjoyed the social event. Light refreshments were served and beautiful Japanese handiwork was shown. Wichita is becoming a center for returned missionaries who have gone out from Kansas Yearly Meeting. The Chilsons are now located here, the Chances, Lena Hadley, Iva Pickering, Roxie Reeve, Annis Peebles, Lena B. Lunt, John L. and Sarah Mayo, the last three being workers in the territory for Indiana.

In a personal letter from Columbus, Nebraska, Inez Foreman gives some interesting impressions of the recent sessions of Wessington Springs Quarterly Meeting, South Dakota, which were reported in last week's issue and which she and her husband, Harry F. Foreman, were privileged to attend. "It would be interesting," she says, "to count mileage on the cars that gathered at that little far nothern church for the Quarterly meeting Sunday." She speaks appreciatively of the real old-fashioned Quaker hospitality which was manifested, and refers particularly to "the neat new church (Empire Meeting) set on a hill, the only church for miles around." She refers to the pastor, Martin Williamson's farm, "irrigated, green and beautiful as an oasis in the desert." She marvels at the work which Martin and Nettie Williamson have accomplished in that community in the ten years in which they have labored there.

## NEWS OF OUR MEETINGS

Whitewater Quarterly Meeting was held at First Friends Meetinghouse, Richmond, September 8. A new feature was the blending of the Ministry and Oversight Meeting with the morning period for worship to permit the presentation of the theme: "A More Sympathetic Relationship Between Older and Younger Friends in the Church Program," to be followed by a general discussion. President David M. Edwards of Earlham College introduced the subject with a number of challenging statements, and in the discussion many points were helpfully developed. So pleasing were the results that the plan was approved for next Quarterly Meeting in December when the program of spiritual activities outlined by the Yearly Meeting on Ministry and Oversight for consideration in local meetings will be presented in



in manner under direction of a committee program. The business session followed luncheon hour at noon, after which a playlet entitled "Janey" was well rendered by the girls class of the New Westville Bible School. They had been coached by Mr. Gilmer and were able to express the Christian message of the playlet very creditably. Stella Frances Jenkins, a minister of Kansas Yearly Meeting, who has been sojourning in Richmond for more than a year, has been helping in the work of New Westville, Ohio, and to her encouragement is due some of the success of this helpful presentation.

"Prejudice against the innocent goat is breaking away slowly but surely," write Henry C. and Melissa S. Fellow of Wichita, Kansas, in correspondence to the editor, and they relate the following that perhaps some good may come of it in the health of Christian workers." "Herbert L. Huffman, pastor of Friends University Meeting was advised to use milk as a part of his diet, so Henry and I went to see him and on talking with his wife offered to supply goat's milk. She said he had told her not to perpetrate goat's milk on him. But she undertook it for a few days when he cornered her in conversation and she had to tell him. He laughingly replied: 'Well, I'll drink it anyway.' We gave them our goat to milk while we were away on vacation and he wrote that they did not like cow's milk now. He brought two goats and intends to get a third to supply the family. Carter Sales, another convert, purchased one, and now has a herd and has sold \$70.00 worth this summer."

At the end of the church year Carthage, Indiana Friends Meeting reports a very good year, one of the best in its history. The missionary society is one of the most active departments and at its last meeting, which was an afternoon and evening one, the report was read showing the society had raised more than its quota. The three departments of young people's work are steadily growing. The financial report of the church shows amount handled by the church, \$4,625.49; total expenditures \$4,544.84; balance on hand, August 31st, \$70.65. There has been a good increase in the number of systematic givers. The financial report of the church is printed and sent to every member with the amount given by each member. The pastor, F. C. Guyatt, who begins his third year here, has been elected again to the position of chaplain of the I. S. & S. O. Home, where there are 510 children enrolled and the chapel service has an attendance of 490. In October he will resume his work with the Colored People of the community by continuing the Bible Study class with them which he has conducted for the past two winters, giving them one night a week. The date set for the Homecoming is October 7th. All former Carthaginians are invited to attend.

William Pribbenow of Wichita, Kansas, has taken a pastorate in Colorado, and Fred R. Newkirk is substituting for the Yearly Meeting Superintendent, M. F. Swafford, in field evangelistic work. Marie Ferguson, who has served in evangelistic work this summer as a gospel singer, has gone to the interdenominational Evangelist Training School at Chicago where several Kansas young Friends are in training for special service. Sula Carter, widow of Dr. F. J. Carter, recently motored to Marion, Indiana and brought home her mother Sarah Stout, familiarly known as "Aunt Sally." Henry C. and Melissa S. Fellow have returned to "The Elms," 519 South Glenn, Wichita, from their summer home in Bella Vista, Arkansas.

California Friends Christian Endeavor recently held their Summer Conference at Camp Arbolado, in the San Bernardino Mountains. The class work was as follows, The Parables of Jesus, Edwin McGrew; Friends History, or the Quaker Crusade, Ernest Lamb; Music and Worship, Joseph Reese; Building a Christian Home, Neal Newlin; Present Day Problems, Harley Moore; The Campfire Messages were given by Frank Dell, and the Camp Mother was Frances M. McGrew. It was an occasion of great satisfaction to all and was well attended. It was a week's outing, full of fun and inspiration. Much credit for the success of it is due to Rowland White of Whittier, who managed everything. (See poem on another page.)

The first Men's Brotherhood meeting of the year at The First Friends Church of Pasadena, was on Tuesday evening, September 11, at which time Edwin McGrew spoke on the subject, The Humanitarian Service of Herbert Hoover. A large company of men were present giving promise of a successful year in the work of men for men.

New White River Monthly Meeting is beginning the new year with much hopefulness and earnest prayerfulness. The past year has held many blessings under the efficient leadership of the pastor, Lee Chamness. There were several conversions and accessions, and a special blessing was the weekly prayer meeting used as a Bible study. The theme of "Stewardship" was especially good and helpful. The evening services are held the second and forth Sabbaths. One thing worthy of note is the missionary offering the second Sabbath of each month, when a news-letter from the field is usually read. The Sabbath School Superintendent, Claude Likens, is always planning the best things for the School. Altogether the members feel there has been a growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Beaver Quarterly Meeting convened at Shannon, Kansas, August 24-26. The sessions were a blessing to all who at-

tended. Roxie Reeve, returned missionary from Africa, told many interesting things about her work. Friends are very sorry to have Pearl Hayes leave the Quarterly Meeting but ask God's blessing on her as she goes. Two received a definite blessing Sunday afternoon.

Cane Creek Meeting of Friends, near Snow Camp, N. C. have just closed a successful revival with Cora Lee Norman as Evangelistic, assisted by the Pastor, W. G. Allen. Forty-five knelt at an altar of prayer and prayed through to victory. There were 20 conversions, 12 renewals and 13 were sanctified. There will be about 20 names presented to our next Monthly Meeting for membership.

## QUARTERLY MEETING AT COTTONWOOD

Cottonwood Quarterly Meeting was held at the Cottonwood Friends Church, near Emporia, Kansas, August 24-26. Yearly Meeting Superintendent M. F. Swafford, was expected, but on account of sickness he was not able to be present. No visiting ministers were present. The services in charge of the Quarterly Meeting Departmental Superintendents were well provided for. Friday evening, F. C. Sanford, Stewardship Superintendent, gave a real stewardship talk and distributed hundreds of pages of literature, and R. E. Jackson preached a wonderfully good tithing sermon.

On Saturday morning a good sermon was given by Letson Burns from Rom. 12-12. The evening service was in charge of Ida Macy, Missionary Superintendent. A well-filled house listened attentively to an instructive address by Mrs. Winn, a returned Presbyterian Missionary from Corea.

Sunday morning at 9:45, the Bible School Conference was in charge of Shirley Lewis, Superintendent of Religious Education. After a time spent in reading the Scriptures, and prayer, a model beginners class was conducted by Irby Allmon, then the children withdrew to the basement for their Sunday-school lesson and Children's Conference, which was ably provided for by the Superintendent and until 11 o'clock the time was profitably used in an interesting conference. In the 11 o'clock service, Fern Allmon brought a stirring and searching message on the subject of fruit bearing, followed by Letson Burns with able exhortations. In the afternoon, C. E. Superintendent Roy Stanton, conducted a good program and C. E. Conference. Each society in the Quarterly Meeting was represented. Two or three of the charter members of the first Christian Endeavor Society that was ever organized at Cottonwood, nearly 40 years ago, were present at this session.

The presence of God was manifest as Friends sat together in heavenly places. Good weather and road conditions made a good attendance possible, and the people



are saying that it was the largest and best Quarterly Meeting for many years. The Departmental Superintendents are especially to be commended for their good work in this meeting.

### BERTHA L. MENDENHALL

Bertha Louise Hammond, daughter of Lewis A. and Anna W. Hammond, was born in 1887 at Le Grand, Iowa, and her girlhood days were spent on the beautiful wooded bluffs overlooking the Iowa River. She attended the Le Grand public schools and Friends Academy from which she was graduated in 1904. From Penn College she was graduated in 1910. Three years later she was united in marriage to her college classmate Lloyd H. Mendenhall of Bear Creek near Earlham, Iowa, and they went to Newberg, Oregon, where he was instructor in Pacific College.

In 1914, they entered Hartford Seminary and both studied in the School of Missions. Going to Cuba, they spent four years in missionary work under the American Friends Board of Foreign Missions. Though much of her time there was occupied with home responsibilities, she found opportunity for various forms of Christian service. She took special delight in visiting people in their homes and thus formed many helpful friendships. Health conditions and other reasons seemed to necessitate a return to the homeland in 1919, yet her interest in missions and particularly in Cuba was ever vivid and keen.

Eight years ago, the family took up their residence on the home farm near Bear Creek and here, as in other places, she found many open doors of service in the various activities of the church and community. Her interests were varied and intense. She counted everyone a friend and was ever ready to render any service in her power. Every good cause enlisted her ardent support. A loving wife and mother, she was careful that her children should be surrounded by helpful influences.

Three sons were born to her, two of whom with their father survive her. Funeral services were held in the Bear Creek Church August 6, conducted by the pastor, Bernice O. Riddle assisted by Anna Alberry of Stuart.

### POSITION WANTED

A middle-aged woman now ready for work as housekeeper in small private family, or as companion to some lady. Reasonable wages. Good references. Mrs. Nora M. D. Symons, Spiceland, Indiana.

### KANSAS YEARLY MEETING

Persons wishing to attend Kansas Yearly Meeting, beginning October 16, and desiring entertainment will please write to W. M. Beeson, 1721 University Ave., or to James A. Cox, 507 South Glenn, Wichita, Kansas, chairman and secretary of the entertainment committee.

### BIRTHS

M'NICHOLS—To Loren and Mabel Gosard McNichols, Burr Oak, Kansas, August 17, 1928, a daughter, Lorna Ruth.

### MARRIAGES

AUSTIN-CHAMBERS—At the parsonage of the First Friends Church, 505 North Raymond Avenue, Pasadena, California, September 4, 1928, Wilbur J. Austin and Edith M. Chambers. They have long resided in Pasadena and have been active in the service of the church. She has long had the leading part in the music and he has faithfully served on Boards and committees. They will continue to reside in Pasadena.

GRIMES-CHARLES—At Richmond, Indiana, September 12, 1928, Elizabeth A. Charles and Edward C. Grimes. John R. Webb, minister.

HARE-PEMBERTON—At the Denver Hotel, Wilmington, Ohio, August 18, 1928, Katherine Pemberton and Henry D. Hare. H. Elmer Pemberton, father of the bride, minister.

ROTH-KING—At First Friends Church, Marion, Indiana, September 2, 1928, Doris, daughter of John and Audra King, and Josiah Roth of Ft. Wayne, Indiana.

### DEATHS

RIDDICK—At Long Beach, California, September 4, 1928, after an illness of several months, Mary Ann, widow of James B. Riddick, aged nearly 69 years. Born in Malone, N. Y., she came to Los Angeles in 1889 and was married three years later, moving to Long Beach in 1903. Two sons, Arthur and Joseph B. survive her. A faithful member of First Friends Church she served as an elder and was a past president of the Gleaners' S. S. Class. Her genial, considerate attitude toward others won her many friends in public life. Funeral service was in charge of her pastor, Neal D. Newlin and a former pastor, Andrew F. Mitchell. Interment in Sunnyside cemetery by the side of the husband and a son.

RATLIFF—At his home near Carthage, Indiana, August 9, 1928, Charles F. Ratliff, son of Eli and Jane Draper Ratliff, aged 66 years. Born at Spiceland, Ind., a birth-right Friend, he was active in young people's work as a young man, and at the time of his death was a member and an overseer in Carthage Meeting. His wife, Matilda Harold Ratliff, and two sons, Harold of Knightstown, Ind., and Russell M. of Richmond, Ind., survive him. Interment at Knightstown.

### SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Baltimore: Sedley, Virginia; September 26;

Lindley D. Clark, Recording Clerk, 301

Stewart Building, Baltimore, Md.

Kansas: Wichita, Kansas; October 16;

Vida R. Pribbenow, Rose Hill, Kansas,

Recording Clerk.

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## The American Friend

Authorized by the Five Years Meeting  
of Friends in America

Published weekly by  
THE FRIENDS PUBLICATION BOARD  
Richmond, Indiana

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Subscription Price \$2.00 per Year  
Foreign, 50 Cents Extra

Make all checks and money orders payable to  
Business Department

THE AMERICAN FRIEND  
Richmond, Indiana

Address all correspondence having to do with the  
Editorial management of the paper to  
EDITOR AMERICAN FRIEND  
Richmond, Indiana

Advertising rates given on application  
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### NOTICE

Owing to the death of Edmund Stanley, Clerk of Kansas Yearly Meeting, Vida R. Pribbenow, the Recording Clerk has been designated to receive all communications in connection with the Yearly Meeting. Her address is Rose Hill, Kansas.

### MONEY ON OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

### LOCAL MEETING DIRECTORY

#### CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

#### CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

#### DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

### THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of the American Friend